

THE BAPTIST RECORD.

OLD SERIES VOL. XXXV.

JACKSON, MISSISSIPPI, DEC. 7, 1911

NEW SERIES, VOL. XIII, NO. 49.

CONVENTION CLIPPINGS.

It was a great disappointment to many attending the Convention that Dr. C. S. Gardner of the Seminary, could not be present, but the presence of Dr. E. Y. Mullins amply supplied the want. He was accorded a hearty welcome.

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Prof. P. H. Eager, in a splendid talk on Special Reading, told the preachers how they should read—why they should read—and what they should read. It was unique to have a layman talking to preachers about reading.

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Prof. P. H. Eager very heartily recommended the study and indeed the mastery of Shakespeare's plays than any other or all other books in the library. Of course the Bible is pre-eminent.

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Do not let the preacher neglect the reading of his Bible for any other book in the world. Do not study the Bible superficially. Such injunction Prof. Eager pressed upon the preachers.

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Rev. J. N. McMillin said he thought that much of education was inspiration—read books that inspire.

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The Ministers' Conference was a great success. It was largely attended and everyone got a message to help in the great work of preaching the Word. Fifteen minutes were taken in general discussion on the subject of reading.

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The discussion of the power of the Holy Spirit in prayer and preaching, by Revs. Jas. B. Leavell and W. A. Borum was truly thrilling and uplifting. It was good to be there.

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The speech of Dr. A. J. Vining, Wednesday night was strong, inspiring and helpful—full of information and inspiration.

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Certainly we have the best presiding officer of any Convention in the South. His rulings are fair and altogether impartial. Brother Whittington is a great layman.

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Nobody would want a better Secretary than Brother Walton E. Lee. He is accurate, courteous and patient. Always up with his work and ready to give information. Long may he live to serve his Master and the brethren.

How we did wish for more time for the missionaries. Each of them made thrilling talks which interested the great audience. The people are anxious to hear about their work.

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Every messenger who was entertained claimed that he had the best home in the city. This scribe knows that he and his wife had the best. In every way the Convention was a success.

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Why couldn't that splendid report, read by Secretary Rowe, be printed in pamphlet form and scattered all over the State? It was the best we have ever had. Everybody enjoyed it.

Rev. A. C. Watkins is now resident in Clinton, where any church in reach needing a pastor can write him. Or if a field that would take all of his time should open, he would move to it.

Rev. S. E. Tull, pastor of the First Baptist church, Paducah, Ky., raised \$43,000 on the last Sunday in November for the erection of a \$50,000 church edifice. These Mississippians are worth while sometimes.

The Rev. Geo. W. Grannis, General Secretary of the Lord's Day Alliance, will be in Jackson, Miss., on the night of Dec. 15th, and will deliver an address to the citizens of Jackson on the observance of the Lord's Day. Address is free.

Look! Read! Heed!

A car for the Baptist and Methodist Orphanages at Jackson will be run from Natchez to Jackson with the regular local freight on

DECEMBER 14th, 1911.

Please observe the date and remember that anything put in that car for either Orphanage will be hauled by the railroad free of charge.

Anything that you will give that would be useful in your home will be acceptable. Especially corn, cured meat, canned goods, molasses, clothing, shoes, quilts, soap, thread, etc., etc.

Read this—tell your neighbor about it. Consider yourself appointed a committee to arrange a way for gifts to be gotten from your community on that day. Don't forget the day—DECEMBER 14th, 1911. Don't neglect the cause.

J. S. Riser,
Bryan Simmons,
Committee.

The article in another column is the concluding part of the chapter on Southern wealth and its consecration, written by Mr. Edmonds for the forthcoming book of our Home Mission Board, "The Home Mission Task." It has been furnished us for advance publication by the Editorial Secretary of the board. The article is timely in connection with the annual Thanksgiving Day which is now near. We cannot truly give thanks to God for the blessings of temporal prosperity unless we possess that spirit of humility which makes us long to see our material possessions transmuted into the attainment of moral and spiritual ends. The great crisis which is upon Christianity in the South today is the crisis of material wealth and its consecration. Have we a religion that is strong enough to make us regard our possessions as a means to the end? Shall our wealth bless us by being used for the saving of men? Or shall it curse us by being used for the selfish ends of pleasure, indulgence and worldly power? We wish that there might be a Thanksgiving sermon preached in every Southern Baptist pulpit this month which shall deal with the question which Mr. Edmonds here discusses so forcefully.

"The Best Christmas Gift Is a Good Book."

One of the Best Books for the coming Christmas will be **Prof. Ellett's Poems**.

It is nicely bound in leather.

It contains an excellent picture of Prof. Ellett, from a photograph taken just a few weeks before his death.

Its sparkling pages will bring smiles and tears, pleasant emotions and sublime reflections, loftier thoughts and better living.

Either gift or library edition, fifty cents (state with order which is wanted.)

Every Mississippi teacher should have Prof. Ellett's Outline of Mississippi History, price 25 cents; his Outlines of U. S. History, 25 cents; and his "The Federal Union and Mississippi" (Civil Government) 60 cents. Send stamps or post office money orders to T. C. LOWREY, Administrator of Prof. Ellett's Estate, Blue Mountain, Miss.

Henry Drummond—A Study, by Philip L. Jones, and published by The Griffith & Rowland Press, Philadelphia, is a beautiful little volume of forty-two pages, bound in boards, price 30 cents postpaid. It is a brief sketch of Prof. Henry Drummond, of Scotland bringing out in clear style some of the more prominent characteristics of that sweet-spirited servant of the Lord. One was his interest in the unsaved poor of the earth. Another was his strong individuality and independent thinking.

The Census and the Negro Population.

Victor I. Masters.

The census department at Washington has issued a preliminary statement as to the white and negro population in Continental United States, showing the relative growth of the two races during the last ten years.

It shows 11,732,687 whites, and 9,828,294 negroes. These besides the yellow races and the Indians, 411,285 persons.

The whites are 88.9 per cent of the entire population and the negroes 10.7 per cent.

There has been in the last ten years a relative falling off in the percentage of negro population in the whole country and a decided falling off in the Southern States. In 1880 the negro population was 13.1 per cent.

Since 1900 the increase of white population has been 14,923,491, or 22.3 per cent. as compared with the negro increase of 994,300, or 11.4 per cent. Of course the cause of the percentage of white increase has been occasioned largely by the large immigration of foreign born whites, but the census figures show conclusively that the larger white increase is only in part resultant upon immigration.

In the South in 1910 the whites constituted 69 per cent. and the negroes 29.8 per cent. of the population, as compared with 67.4 per cent. and 32.3 per cent. respectively in 1900, and with 63.9 per cent. and 36 per cent. respectively in 1880.

The negro is here. He is our burden. Moreover, his situation is also his burden and trying problem. We believe much can be done for him in many ways, but we believe everything we shall do shall fail save as we learn in the light of Christian love and helpfulness which shines down from Heaven to treat him with sincere consideration for his betterment, and to help him toward the attaining of every right and realizable idea.

Home Mission Rooms, Atlanta, Ga.

The Northern Division of our Sunday School Convention of Mississippi Baptist Association met at Concord church on Saturday before, and on the fifth Sunday in October, 1911, with a good representation of the Sunday Schools.

It was one of the best meetings we have had.

The President was on hand and in good spirit and by his wise management gave vital interest to the meeting. We could not get a man who would fill the position better, as he is a zealous Sunday School worker.

Our efficient Clerk was there part of the time but was hindered because of sickness and a death in his community, but Brother N. L. Walker, as he always is, ready to take his place and carry on the good work.

Our Vice-President was there with his heart in the work and made some soul-stirring speeches on different topics.

We had essays from several young ladies on subjects that are of vast importance to the Sunday School work, and the essays were up-to-date, well thought out and arranged, showing that they are interested in the work. These essays were spoken to by

Christianity fails in finding a way to mete out love and helpfulness to this weaker race group that by a strange providence lives at our door, it is certainly not adequate for the task of redeeming the world. With all possible emphasis we declare, as we have done before, that our first obligation as Christians to peoples of other races is to the negroes who work in our fields, who pass to and fro on our streets and whose cabin homes are never out of sight as one journeys two thousand miles through the heart of the South.

The lynching of negroes is horrible. It does not happen so often nor does it represent the Southern situation between the races as our unwise Northern friends think when they read us lectures about some of these horrible occurrences and forget all about the human misery and injustice and practical slavery to be found nearer their own doors. We would love our Northern friends more if they would treat our infirmities with a modesty born of the realization of their own, and their assumption of a superior civilization and their holding up of hands to high Heaven when there is some fearful race outbreak in the South, are not becoming.

But that does not change the fact that these lynchings are a recrudescence or barbarism.

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Home Mission Rooms, Atlanta, Ga.

The appreciation of Rev. Mr. Smylie recently given out by J. A. H. in The Baptist Record seems not to be according to the taste of one of the numerous Thompsons. Well, as to the venality of the application of the figure of the "shooting match," it is really far from the mark when one of the leading writers of the M. E. Church treats their system as a fine illustration of spiritual archery!

If, indeed, J. A. H. had

likened it to a machine as well as to the shooting match what would have been the scandal when one of its own magnates com-

pared it to "wheels within a wheel," a shooting match with machine guns.

But let the little fellow bear in mind that other people may be judges of preaching as well as he or any of his nomadic squatters. J. A. H. has heard a full half dozen or more of their bishops and hasn't the least doubt that he heard in a series of fifteen or more sermons by Dr. Smylie, more than one, that NONE of the bishops had surpassed, if, indeed, they had equaled him. But, of course,

we ought to respect the morbid sensitiveness of the weak brethren, though we may not entertain a high regard for their pitiful venom.

As usual, after exhausting all of

their powers of argument and persuasion, in their efforts to keep and hold a man in

what he had been thoroughly convinced was

palpable religious and doctrinal error, then

they follow him with the "serpent's tooth"

of depreciation and defamation as the Mr.

Thompson seeks to do. Smylie is above

such littleness, and far beyond the reach

of such aspish venom.

But, after all, no

doubt the Lord knows who are His, and

maybe so, our little Mr. Thompson knows

where he belongs.

J. A. H.

brethren Godbold, Martin, Willie McGhee, Emmet McGhee, Walker, Young, Chapman, Chisholm, Andrews, Dr. Ratliff, Jones, Kenneth and others.

We had addresses by the brethren that were very edifying and encouraging to the work.

Sunday morning we had a great time—the subject, "The Best and the Worst in Your Sunday School" led by J. I. Godbold and discussed by all. After several addresses, Brother Martin, from the Southern Division (God bless him—he is a great man) spoke to the children which placed the capstone on the whole hour's work.

Then at 11 o'clock we had one of the best sermons by Rev. Willie McGhee I ever heard. Brother McGhee was at his best, and all enjoyed his sermon.

After enjoying a sumptuous meal prepared by the good people of Concord, (and they know how to entertain one at home, as well as at church) and having some good speeches in the afternoon, we adjourned to meet on the fourth fifth Sunday in 1912 at Mars Hill church, the pastor and deacons to arrange the program.

W. E. Young, Pres.
L. R. Godbold, Vice-Pres.
Emmet McGhee,
Clerk and Treasurer.

Morbidly Morbid.

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J. A. H.

A Visit to Mississippi.

An urgent call to Mississippi recently by wire carried the Standard Editor back to the scenes of many arduous labors and strenuous conflicts of other years. The call was to Jackson, the capital of the State. This was our home once. It was here some of life's severest battles occurred and heaviest sorrows endured.

For twenty years and more we have been away, hardly touching the life of the city in that time. The changes that have come are a full justification of all that was undertaken in the past. The city in those other days was dominated by saloons and mongrel polities of the lowest sort. It was dirty, dangerous and a disgrace to the State. Now it is clean, progressive, up to date, dominated by good moral ideals and has increased more than 400 per cent. This is the answer of results to the persistent statement made while the fight was on, that to close the saloons would ruin the town. It is almost impossible to imagine a greater change for the better than has come to Jackson.

The penitentiary lease which in other years caused such cruelties, scandals and tribulations, has been abolished. The old penitentiary in the heart of the city has been demolished and on the site one of the most beautiful capital buildings in all the land erected, all without a breath of suspicion of graft.

We were detained to deliver an address on "The Progress of the Prohibition Cause," in the meeting house of the First Baptist church Tuesday night. A fine audience heard the address. Prohibition in Mississippi has won the day. It is now in the law enforcement stage, and the Anti-Saloon League is organizing for this purpose.

Brother Eichelberger, one of our seasoned Texas workers, is leading, and the strong men of the State are falling in line to complete the work by law enforcement.

Under prohibition Mississippi has prospered wonderfully, and is going on to prosper more and more. The incoming legislature will be strongly pro, and Governor-elect Brewer is of the same faith and order. Some changes are needed to make law enforcement more effective and these changes in the laws will come.—J. B. Gambrell, in The Standard.

several members of the legislature now in session.

We felt greatly honored by the passage of a concurrent resolution in both houses inviting us to address the legislature at an hour fixed, on any subject. We spoke to the Governor, both houses and distinguished visitors on "The New Statesmanship," and received marks of approval quite sufficient to gratify any reasonable pride.

What a host of old friends we met—friends tried and proven in the heat of battles more trying than Gettysburg. Major Millsaps, than whom no city or state has a nobler citizen; Capt. Ratliff, whose life and labors have been woven into the very warp and woof of all that is good in the land; Judge Braine, a man who has never faltered on the firing line of duty; C. H. Alexander, a citizen worthy of and competent for any place within the gift of the people.

Unfortunately, many of our good Methodists were present, and the bursting of the

"sour grapes" set their teeth on edge, whereupon they proceeded to go after their pastor with questions "that were hard to answer."

The pastor came for me to apologize for what he said, and after discussing the pros and cons in the matter, I told him

if he would bring up a single mistake or false statement that Reese was guilty of making, that either Reese or I would apologize, and when that could not be done, their pastor—"poor fellow"—went up before his audience and offered an apology in my name and thus the matter stands. Sela.

The work with the different pastors of the city is starting off well as could be expected for the season, and we are on the upward move along all lines. Pray for us that we may be able to continue in the good work always looking forward to the coming of our Lord Jesus Christ.

W. E. Fendley.

To the Prohibitionists of Mississippi.

To the Prohibition Workers' Conference in Washington, D. C., December 5th to 11th, and to the National Anti-Saloon League Convention, December 11th to 14th, and to the National Conference of Prohibition Law Makers, December 14th and 15th, all in Washington City, railroads have made a reduced rate of one and one-half fare, plus 50 cents for the round trip, parties returning same route they go.

The prohibitionists of Mississippi will hold a State Conference in Jackson on January 1st, with three sessions—one at 10 a. m., one at 2 p. m., and one at 7:30 p. m.

These three meetings will be addressed by some of the liveliest wires and strongest men in the State, and business of vital concern will be transacted at these three sessions.

Application has been made for reduced rates to and from this Conference, which will be announced as soon as practicable.

G. W. Eichelberger
State Superintendent Anti-Saloon League of Mississippi.

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T. J. BAILEY, Editor and Manager.

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At the College.

The affairs of the College this week have been somewhat coordinated to things of greater importance. For ten days Brother Quisenberry has been conducting a series of meetings in the Baptist church and during times like these the College authorities make every possible arrangement to intensify the interest of the students. And this is right. The only claim that a denominational school has for existence is that it has advantages of looking after the welfare of the better life of the students that other institutions cannot possibly have. Other institution may have as good faculties and facilities for educational work, and even better, yet they are comparatively helpless when it comes to the personal touch with the spiritual life. There is a reason for this which perhaps, the average man will overlook. In the denominational school the students and faculty attend the same church and Sunday School, and, of course, are interested in the same things from a church standpoint. A great many of the students are members of the local church. And say what you will about the mischief of students, when it comes down to the realities of activities, they can, as a rule, be relied on for service. Take it at the College, the students there this year have contributed about \$500 to the budget fund. The girls at Hillman College also made their contribution. There is a two fold value that comes from work like this—it lends immediate help to the local church of which so many are members, and it trains them in the ways of efficient service.

Good Roads.

It is most gratifying to The Baptist Record to be able to state that the public sentiment of the State is rapidly crystallizing into an insistent demand for better public highways.

Under the Anderson Act of 1910 it is stated that parts of nearly half the counties of Mississippi have issued bonds for good roads. Bonds for several million dollars, perhaps, have already been issued under this Act for the building of better roads.

The proper expenditure of this money means the issuance of millions more of bonds and the gridironing of the State with splendid public thoroughfares.

The improper, ignorant or reckless expenditure of money raised by issuing bonds for good roads would be a blunder worse than a crime.

It therefore devolves upon those charged with the expenditure of this tremendous trust to take no chances. They are trustees of the taxpayers, and while they serve without compensation, they should be vigilant in the expenditure of trust funds of their fellow citizens, because success means a monument to their good names and official probity, while failure would bring upon them the long-drawn-out anathemas of posterity.

Good roads mean so much to the people. In wear and tear of team and vehicle, bad roads cost the farmers of the State millions of dollars annually in marketing their crops. In many counties hundreds of families are prevented from attending church on account of bad roads. It is also true that many cases of sickness are caused among children because of their having to trudge to and from school over bad roads and worse bridges.

The Board of Trade, a patriotic organization of the Capital City, has set an excel-

lent example to the rest of the State by the intelligent and energetic interest it is taking in the building of good roads. And it deserves and is receiving the hearty endorsement of the taxpayers of Hinds county for its laudable efforts in their behalf.

On account of inadequate means, Rev. W. F. Jeffrey does not see his way to remain in college longer than January 1, 1912. He lacks only five months of graduation. Cannot some brother or some church see its way to send him means to keep him there? He is a good preacher and a good pastor.

T. J. Bailey, Jr., a son of the editor of The Baptist Record, has recently become editor of The Walker County News, with domicile at Jasper, Ala. He was on the editorial staff of the Daily Ledger, of Birmingham, going from that position to the present one, where he seems to be making good. The policy of the paper will be decidedly against the whiskey interests, as its present editor has all along been an out and out prohibitionist, greatly to the joy of his father.

Our own Rev. H. M. Harris and young wife and babe have been compelled to flee from their post at Kai Fung, Honan Province, China to save their lives. The rebels have since captured Kai Fung, pillaged it and slaughtered many of the inhabitants. Brother Harris is a native Mississippian, and was reared in Jackson. His wife is a daughter of Rev. W. D. Powell, Secretary of Missions in Kentucky. Their numerous friends are praying for their safety. They are now in Chefoo.

Rev. A. L. O'Briant has done a fine work at Hattiesburg the five years he has been there. He began in his mission station with thirteen members and now has two hundred and has built a church house that costs about \$8000.00. His church is almost in front of the Mississippi Female College building in whose establishment he was a very efficient factor. Possibly no one did more than he to bring it to its present state, though his name has scarcely been mentioned in connection with it. From its location, his church will be the logical college church.

A Thanksgiving Thought.

Richard H. Edmonds, Editor of Manufacturer's Record.

The most critical stage in the South's existence has been reached. As at no other period its character is being formed, the destiny of its people being shaped. It is in its "plastic age." As in concrete construction, the plastic material quickly hardens and becomes "set," so the South's character will soon be "set" for good or evil. In concrete work the soft material is poured into molds which have been formed according to some plan, or design of the engineer or architect. Once molded and "set" the material which had been soft becomes hard

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as adamant. It can never be changed. The only time in which it could have been differently formed was in its plastic state.

By reason of the changes which are taking place in its material life the South is in a plastic state. The future of its people will largely depend upon the molding work of the next few years. In the transition from deep poverty to great wealth, the molding for good must be done quickly, or it will be too late.

Wanted—A Moral Equivalent of Post-Bellum Trials. The old order of things lived for years after the war. The struggle to re-establish state governments, to save Anglo-Saxon civilization, to meet and overcome the fearful poverty of a desolated land, to heal broken hearts, to give new courage to faint hearts, to strengthen faith in the guiding hand of the Almighty as the people wandered in a blacker wilderness than that through which the children of Israel had to pass, strengthened and developed character. These struggles brought out every good quality, developed strong manhood and womanhood, and caused the people to look to God for help in their need.

Pastor Fetler, of Russia, when discussing the persecution he had endured, lately said in substance to me that he regretted not his trials and difficulties, for these things caused him "to live in an atmosphere of constant communion with the Father," but "when I have no difficulties to face" said he, "and all seems to go well for a few months, I feel that I slip away from the closeness of life with God that I have in days of persecution."

Is this not true of nearly all mankind? When difficulties and sorrows, poverty and trials surround us, do we not realize our need of God's help more fully than when everything is prosperous? It is when weary and heavy laden that men turn most quickly to the Burden-Bearer. How often prosperity has proved a curse to an individual, to a family, to a community, because prosperity has not been regarded as a trusteeship from God to be used in part at least for His honor, but merely for the gratification of personal pleasure without taking Him into account. How often have we seen the children of the rich ruined by indulgence.

How often are the poor ruined by seeking to imitate the rich—a foolish pride or craze which is seen in every community in the South as elsewhere. How many fathers have said, "I do not want my boys to work as hard as I had to work," and in doing so have almost certainly doomed them to ruin. How many mothers have been unwilling for their daughters to be trained in work, in economy of time and money, and in all the domestic virtues which made possible the glory of the old South—a glory which continued even after 1865 to shed its luster over this section.

Danger to Children. Many of our Southern people as their wealth has increased have come to look upon hard work for their children, not as a discipline needed for their highest development, not as one of the greatest

blessings which the young can ever have, but as a curse to be shunned. There is everywhere with the growth of wealth a tendency to laxity of discipline, to an increasing willingness to let young people have what is called a good time.

This "good time" so called is largely away from religious activities and from the development of a sense of personal responsibility. Often before parents realize it, their children have been molded, not as consecrated, active Christian workers, not as self-reliant men and women, realizing their responsibility to God and to the world, but either as non-believers with no interest in religion, or as indifferent members of a church, whose only value to the church is that they count one. Such a member is a liability rather than an asset to the church, as to the cause of Christ.

The "good time" which children are demanding, and to which many parents are weakly yielding, means constant going, constant striving after excitement, the dance, card-playing or kindred pursuits, as though there was no virtue in the cultivation of self-control of repose of manner, of diligent study, or quiet meditation, of a sense of personal responsibility to do something and to make something of themselves, of work for the poor and sick, and of a due recognition of the observance of the Sabbath. The children are being permitted to call these ideas "old fogey," but their general adoption would prevent many a ruined life, many a broken heart, many a soul lost.

Young Must Work and Have Responsibility. In this changing period the South faces the danger that the rich man's children from unwise parental indulgence and the desire to display the new wealth and to live in an atmosphere of excitement will be ruined by the frivolities, follies and sins of many social customs. On the other hand, it faces the danger that the call of business, with the limitless opportunities of the day, will so completely possess the energetic, poorer young man that he will forget all else in his struggle to make money and to achieve results in his chosen sphere of activity. Look around in any community in the South and you can find illustrations among the rich and among those who seek to imitate the rich, of how a desire to give their children what they call a "good time" is resulting in the ruining of many.

You will find the children of devoted Christians who have been pillars of strength in the church, without interest in religious things, and absorbed with worldly dissipations; in the same community, if it is an active growing, industrial center, you will find other young men so absorbed in material things, lured on by the beckoning hand of the Goddess of Fortune, that they think they have no time for deep, personal religious thought and no interest in their own salvation.

A Scriptural Parallel. God said to the Israelites of old, "But thou shalt remember the Lord, thy God for He it is that giveth thee power to get wealth." When remembering that God giveth the South power to get wealth, remember, also, the curse of the Lord upon the Israelites if they

ance. He is a part of the country whose fortune must largely shape the future of America, and hence of the world. This great stronghold of so-called Anglo-Saxon blood, this region more richly endowed by the Creator than any other equal area on earth, this Southern land where wealth is beginning to grow, where wealth beyond the dreams of today will soon be ours, where many who have known only poverty will become rich merely through the enhancement in real estate values—this land where towns are already growing into cities, and where cities will soon be centers of surging population, with vast industrial and commercial activities, this land around whose shores will center the commerce of the world as the paths of the world's trade shift to the Panama Canal, this imperial domain, the most richly endowed on earth, has been given in trust by the Almighty to the people of the South.

Must the South, then, give less attention to business must it make less progress in the development of its resources, because of the dangers which come from increasing wealth? No. These latent treasures are the talents committed to the people of the South. Unutilized they are without value to the South or to the world. We hold them as trustees and are bound to be energetic in their development, or else others will come in and possess these riches, and Southern people will become hewers of wood and drawers of water for them. The Creator Himself works, and everywhere throughout the Bible, emphasis is laid upon diligence in work.

To whom much has been given, of him much shall be required.

Awake, Oh, people of the South! Awake, Christians of every denomination, and realize that God and the world will hold this generation—you—not some one else—responsible for the trusteeship. Not only is every man responsible for the brother who may be his neighbor or his fellow citizen, but in a broader sense he is responsible for his share in shaping his section's influence upon this country and the world.

Truly the South is a nation rounding into form. The people of today must decide what that nation shall be. Wealth will come. A tide of population will flow to the South. It depends upon the men and women of today to say whether this wealth shall prove a great blessing, lifting this section to the highest development of civilization and making its people consecrated to the extension of Christ's kingdom on earth, or whether by being used only for our selfish pleasures and thus dragging our civilization down into the mire of ruin, it shall become a great curse.

A Thanksgiving Thought. Never in the South's life was there a time when the responsibility of every Christian was so great as at present. His responsibility is greater than to the narrow circle of his own acquaint-

(Continued on Page 8)

Let's Whistle!

We frequently hear the expression, "He is whistling to keep his courage up." A long time ago in antebellum times children would go to the kitchen where old black mammy was and would hear the negroes talk about "sparrows" and ghosts until we were afraid to go to the "house" in the dark. (In those days the kitchen was some distance from the "house," the living rooms.) And we would whistle to keep from being afraid. And in passing graveyards we would do our loudest whistling.

I feel it in these sad times when the boll weevil has eaten all the money, prosperity, happiness and shall I say, much of the piety of our section; I must get to whistling. Maybe if he would whistle a little more, grumble less and pray a great deal more, we could feel better.

The boll weevil ate up our cotton, sent the negro labor to the delta, has banished our young men from our midst, depressed business, ruined our church services and I am afraid it has weakened our zeal for the advancement of Christ's cause. Now, what are we to do? In God's dealing with the Jew He laid more stress on idolatry than any other sin and to prevent this they were forbidden to intermarry with other nations, and for their idolatry they were carried into captivity. But on repenting they were restored to their native land and were forever afterward completely cured of idolatry.

Perhaps our greatest sin as a community, has been a great desire for riches. This is called a commercial age. Everything has been done to lay up riches. Parents who were raised poor and learned to work have spent their lives in hard manual and mind-racked labor to lay up riches for their children, treasures that rust, corrupt and thieves steal.

Then, let us have more confidence in our Heavenly Father and believe that He is doing all for the best and go on whistling through the time allotted us here. It strikes me that all our trouble arises from want of faith in God (Is not this the cause of all sin?) We somehow feel that He has so many cares that He will forget us. Or we feel that we are so unworthy that He will not care for us. But this is not what He teaches in precept or example. These are some reflections on a rainy day when I can't go to the swamp to call my hogs, or to see after my cattle, and I am just whistling to keep awake!

W. B. Kinabrew.

Starkville.

We have just moved into our new pastor's home. It is on the church lot right by the church and will cost nearly \$2,500. It is a six-room cottage, and has all modern conveniences. We are proud of this new home and it makes us appreciate our people more. They told us to plan the building and they would foot the bills. We planned. Well, we are very thankful for a home the beginning of winter. Owing to short crops and this new home I fear our offering to State Missions is not going to be what we hoped it would be. We took our offering Sunday, and before this is printed the Convention will be on or ever-

accomplished. The advent of the boll weevil and the depression of business have dampened our zeal and lessened our confidence in our ability to sustain our church and denominational work. But let's whistle a while and take courage!

And can't these things be done yet? We feel now that if we could raise cotton and have all our lands in a good state of cultivation we could do these things easily. But we didn't when such was the case. And it is a fact that in all times the very poor have done more for the support of the gospel in proportion to their ability than the wealthy. We look with contempt on the widow's mite, and with admiration on a Rockefeller's thousands, but it was not so with our Lord. If these hard times bring about cash payments in our transaction a simple life and teach us to be contented with our lot and faith that our Heavenly Father will take care of us, it will be a blessing. Ezra was ashamed to ask the king for a military guard when he was going with several millions of dollars to Jerusalem through a country infested with brigands and enemies because he had been teaching that he served a God that could and would take care of him. Let us believe we serve a God who will take care of us without great fields of the fleecy staple. I have lived and observed for more than three-quarters of a century and in looking back to the fortunes in the time of my early youth I can't recall any man that was then rich, but has descendants who are now poor and some of them in great want. Again, when I look at the most useful men and trace them back they are descendants of poor men.

When I became pastor of the Forty-first Avenue Baptist church of this city, there was a man of this city who was a terror to all good works. His name was on the church roll here, but he had attended but three services of the church in more than four years. He could be found in all kinds of evil company and the worse the company the more often he was to be found there. He came to hear my initiatory sermon, and after the services told me that he was going to lead a different life. I at once suggested that he lead the prayer meeting the next Wednesday night; he protested, but inasmuch as I seemed determined, he accepted the invitation, and came and to the surprise of all did exceedingly well. I encouraged him from that day and at this writing he has missed but three prayer meeting services and two preaching services and for two years he has been giving the tenth of his salary to the support of the work.

The second is that of a young man and his wife who moved here from McComb City last winter. When he brought his church letter I announced that he would conduct the prayer meeting services the following Wednesday night. After the services he remonstrated with me, saying that he never attended but few prayer services and knew practically nothing about the Bible. I refused to release him and he served. It has been a real pleasure to watch that man grow. Seeing his possibilities, he was elect-

ed President of our Baraca class, and in less than two months the class had increased four fold. In September he was elected Associate Sunday School Superintendent, which place he fills most acceptably. Two weeks ago he came to me and said he must preach. I counseled with him showing him the great responsibility and difficulties of the work to which he listened attentively and then said, "I have seen all that and have also seen that I am willing to suffer or do anything in return for what Christ did for me and I am ready to be offered up for the glory of God."

I believe there is many a diamond in the rough that is consigned to the "religious junk-heap" that would be a shining light if they only had the culture and encouragement that is necessary for their development.

I seldom ever conduct a prayer meeting service but work the members into that work. Of course, I am always present, and take part in the services but I use that as a means of culture and development, and the result is gratifying in the broadest sense. Some of you who lack leaders in your church, try this plan, and let us have the results.

W. E. Fendley.
Meridian, Miss.

Durant, Miss.

Whereas, Rev. W. E. Farr has been pastor of Durant Baptist church for the past fifteen months, during which time he has served the church faithfully, as pastor and as preacher, laboring earnestly for the physical, financial and spiritual upbuilding of the church, being instant and constant in furthering every form of church activity, loyal to his Master and serving his fellowmen; in short, "Fervent in spirit, not slothful in business, serving the Lord."

And whereas, he has tendered his resignation, soon to go into effect; therefore, be it resolved by the church in conference assembled,

First, That we hereby express our regret at the severance of these relations and the departure of Brother Farr and wife from us.

Second, That we thank Brother Farr for his service to our church and his ministrations among us.

Third, That we commend him and his family to the love of the members of his new charge and the community in which his lot is to be cast, and pray God's richest blessings upon him in his new field, and the guidance of the Holy Spirit in all that he does.

Fourth, That these resolutions be recorded in the minutes of the church, a copy furnished The Record, and a copy presented to Brother Farr.

W. M. Alexander,
Miss Lela Pinkston,
Mrs. C. F. Cooper,
Committee.

Revival in Vicksburg.

The First Baptist church, of Vicksburg, on November 9th, concluded a meeting in which the pastor was assisted by Brother L. E. Barton, of West Point, Miss.

The meeting was of eleven days' duration, on two successive days, however, just before the close of the meeting, the rain seriously interrupted the services.

It is needless to say that the preaching of Dr. Barton was earnest, effective and highly acceptable to the church.

The meeting was a success in every way. While the ingathering was not large, six having been received to date, the success of meetings in Vicksburg cannot always be measured by the number of accessions to the church.

A good report on Woman's Work was presented by Rev. Barksdale. The statistics were taken from the minutes, and can be seen by examining the minutes of the Southern Baptist Convention.

The remainder of the evening was given to miscellaneous business. It was ordered that the ladies have printed their minutes and draw on the Convention Board for the amount needed to print and distribute them. There was a general disposition to grant the ladies anything they wanted.

The Convention closed in friendship, love and truth.

Where One Sixth of Chicago Goes Every Sunday Night.

In the November Woman's Home Companion, Jane Addams, the great Chicago settlement worker, is quoted as saying that "on a Sunday night in Chicago one-sixth of the entire population is packed into 466 moving-picture shows." There can be no doubt of the gigantic proportions of the business. Moving-picture managers are authority for the statement that in the United States 8,000,000 admission tickets are sold daily in 15,000 picture-theatres.

H. L. Weeks

Convention Proceedings.

(Continued from Last Week)

FRIDAY-EVENING SESSION

The closing session of the Convention was called to order at 7:15 by President Whitington, of Greenwood. The devotions were led by Dr. W. A. Borum, of Jackson.

The nominating committee, through Dr. I. P. Trotter, made a report nominating the following brethren as trustees of the Baptist Hospital at Jackson, terms to expire in 1912: J. C. Parker, S. R. Whitten, John McIntosh, W. M. Burr.

Terms to expire in 1913: J. N. McMillin, Bryan Simmons, J. H. Price, P. L. Lipsky.

Terms to expire in 1914: Percy Wall, Z. D. Davis, J. E. Noble, W. A. Borum.

Third, That we commend him and his family to the love of the members of his new charge and the community in which his lot is to be cast, and pray God's richest blessings upon him in his new field, and the guidance of the Holy Spirit in all that he does.

Fourth, That these resolutions be recorded in the minutes of the church, a copy furnished The Record, and a copy presented to Brother Farr.

AGED MINISTERS' RELIEF.

Dr. W. C. Grace, acting chairman of the committee on the aged ministers' relief. Only two of the beneficiaries have died during the year. There was interesting discussion of the report by several members of the Convention.

W. H. Thompson.

Most of the messengers had left the city on the afternoon trains, but the few remaining realized that the Lord was graciously blessing us.

OBITUARIES

The report on obituaries was presented by Rev. J. A. Lee, of Meridian. It recognized the death of sisters and laymen in the State. The names of all of them could not be mentioned. Only nine preachers have fallen asleep, quit the walks of men and went out to the Heavenly walks with God. Appropriate reference was made to their

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The Convention closed in friendship, love and truth.

True Christian Life.

The Christian life is a long and continued tendency of our hearts toward that eternal goodness which we desire on earth. All our happiness consists in thirsting for it. Now, this thirst is prayer. Ever desire to approach your Creator, and you will never cease to pray. Do not think it necessary to pronounce many words.—Fenelon.

Brother Long.

Our Brother H. M. Long is now back in Mississippi and will, for a time, make his home here at Shuqualak with his children. I have never seen him look so vigorous and cheerful as now, and he says that he has been enjoying perfect health for quite a time. And to the delight of all he gave us a most excellent sermon last evening.

Brother Long has done much good in his past ministry.

He is here for a short needed rest and then will be ready for the good fight again. Some of our pastorless churches would be wise to get in correspondence with him at once and have him visit their town.

W. H. Thompson.

Strong Drink ruins ambition, happiness, property, honor. * * * * Time and Eternity.

Thursday, December 7, 1911.

(Continued from Page 5)

should forget Him. How wonderfully well does the description of the Promised Land in the eighth chapter of Deuteronomy fit the South and how aptly do the conditions outlined in that chapter fit the present hour in Southern life. Read it. Here it is:

"For the Lord thy God bringeth thee into a good land, a land of brooks of water, fountains, and depths that spring out of valleys and hills;

"A land of wheat and barley, and vines and fig trees, and pomegranates, a land of olive and honey;

"A land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

"When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee.

"Beware that thou forget not the Lord thy God in not keeping His commandments, judgments and His statutes, which command thee this day;

"Les when thou hast eaten, and art full, and hast built godly houses, and dwelt therein,

"And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, all that thou hast is multiplied;

"Wherewithal heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

"Whoredom thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint;

"Whoredom thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee to do thee good at thy latter end;

"And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

"But thou shalt remember the Lord thy God; for it is He that giveth thee power to get wealth, that He may establish His covenant which He sware unto thy fathers, as it is this day.

"And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

"As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God."

Lest We Forget. What a marvelous picture! Does not the portrayal in the first three verses quoted, of a country's material resources more fully describe the South than any human pen has ever done? Is there a single word in that picture not applicable to the South? As the people of the South enjoy the blessings of such a country and as they realize how they have

been brought up out of poverty and sorrow, how they have been saved from destruction by the dangers they so long faced, may they well heed the warning of old, "Lest they forget the Lord their God." As their flocks and herds multiply, as their silver and gold is multiplied, are not the people of the South in danger of saying, "My power and the might of mine hand hath gotten this wealth?" God told His chosen people of old that if they said this they would surely perish. Our vast resources will not save us from ruin. Only a recognition of our trusteeship to God and to the world to utilize the resources of men and materials in which the South is so rich for a development that will result in the consecration of our time, our energy, our increasing wealth to the extension of Christ's cause in the South that this section may be saved for Christ, and that from it may radiate influences which shall mighty help to save this country and the world for Christ, will keep the South from spiritual ruin and make of it a land redeemed unto the Lord. Minister of the gospel, teacher, parent, Christian man and woman, your responsibility is great; your opportunity is greater than has ever been given to any other people in the world's history.

In numbers the Baptists lead in a section predestined by virtue of material resources and geographical position to become a dominating power in this the predestined dominating nation of earth. The responsibility is upon Christians of every name but it rests upon Baptists with almost overwhelming weight. Reader, it rests upon you individually. God says that He has set before you life and death. Choose ye this day which ye will have for your family and your country.

Evangelist Frank M. Wells in Caddo Oil Fields.

Large Crowds Hear the ex-Army Chaplain of Anti-Canteen Fame.

Oil City, La.—This is an oil town where about one thousand oil men live, located in the Caddo oil fields said to be the richest oil field in the world. The strip of land is about twenty-five miles long and about twenty miles wide. I believe Oil City is the wickedest place of its size on the earth. Every sin known to the catalogue of crime seems to be flagrant here. Boot-legging, booze-drinking, gambling and murdering is a common thing in Oil City. There is no Baptist church house in Oil City, but Brother Durham, the Associational missionary, preaches here one Sunday a month. There is a Methodist church house, and the Methodists have twice-a-month preaching.

Vivian is another oil town of 3,500 people. He spoke on the street to 550 or 600 men. For two hours he held his crowd. The pastors of the churches, Drs. Durham and Bolton, and several traveling men belonging to the "Gidians" were strongly supporting the meeting.

Trees City, another oil town, without a church, the school building would scarcely hold the people at a night service, and twenty were converted. The Stiles Brothers own 3,500 acres of land around Trees City. The Standard Oil is developing the oil and their income is \$75,000 per month. These two brothers will not let a bottle of whiskey come to Trees City. They are the right kind of prohibitionists. The Standard Oil Company aids them in this work. It is said that Chaplain Wells has lectured and preached to 100,000 people in the last year and a half.

Frank M. Wells, the well-known evangelist, and lecturer and soldier preacher, of Jackson, Tenn., and Dallas, Texas, and nearly everywhere else, "blew in here" and put on his great lecture, "Jerusalem Under the Turks" to men, only in the Methodist church. He had a great crowd of men, many of whom were non-church goers. He personally gave every man in town a card of invitation. Brother Wells knows how to

J. D. Glasscock.

reach men. He is "on to his job." He goes after men and he gets them out. He gave one of the greatest lectures that was ever heard in Louisiana. He is not only a great preacher and a successful worker among men, but the greatest gospel lecturer I ever heard. This lecture is masterful. He is in a class to himself. He is in earnest and everybody knows it. He does not flatter. He does not seek to please anyone; he has a message he prepared in Jerusalem, direct from God, and he delivers it with penetrating power. God has certainly laid His hands on Brother Wells. He spoke for two hours and held the crowd with a firm grip. He dug sin up by the roots. As John preached in the wilderness, so Wells preached in Oil City. As Amos preached in the valley of Tocoh, so he preaches in this lecture. When he struck the temperance section of the lecture, Wells immortalized himself. As a temperance advocate, Wells can't be excelled in America. No living man can answer Wells' argument against the whiskey traffic. He gave some of his army experience, when he was before Congress at Washington and President McKinley urging them to take whiskey out of the army. Wells knows a great deal and is not afraid to tell what he knows. He challenges contradiction. He strikes sin with "pile driver blows," and stirs all hearts. He makes men think. He stirs conscience and begs men to turn from their sins to God. He presents Christ to the sinner, and Christ only, as the sinner's only refuge. He closed the lecture by making a powerful and tender appeal to men to accept Christ. He urged men to confess their sins to God with full purpose of heart with a godly sorrow for sin, not to be repented of, and then accept Christ in the pardon and forgiveness of sin and thus be saved from hell. He told his hearers that if they did not accept Christ, they would go to hell when they died. To his appeal one hundred and twelve men responded, and eighty men professed conversion.

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J. D. Glasscock.

Thursday, December 7, 1911.

THE BAPTIST RECORD.

Women Doctors Best for Women

Noted Female Specialist Tells Why Sick Women Should Employ Doctors of Their Own Sex.

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I do not believe any man, be he doctor or layman, can understand just what you mean by "bearing-down sensations." To begin with, no woman can describe this feeling so a man can understand how it affects her.

The same applies to the peculiar head, back, breast, thigh, and abdominal pains, the weakness, weariness, nervousness and hot flashes that are evidences of female troubles, and are so common to women that we know all that is meant by simply hearing of them.

It requires long medical training and experience to know what combinations of these symptoms indicate ulcerations, lacerations, foreign growths, change of life, displacements, or falling of the womb, etc. To become successful as a specialist for women, the doctor must have the instincts, experience, sympathies and knowledge of a woman, as well as a physician. The man doctor lacks this understanding where women's troubles are concerned, and failing to cure, he generally insists upon an operation.

Women Specialists seldom operate for the elimination of female disorders, because we understand them and can treat successfully with medicines.

I will prove this Free to any sick woman who writes me a letter describing her trouble. I do not need to see you. You can treat yourself in your own home, so no one but you need know. Tell me how you suffer and I will send a suitable treatment for your troubles, write you a letter of advice and instruction, and send you my 144-page Medical Book for Women for your future guidance.

I will do this Free, without one obligation or charge, not even postage, for any woman who writes me. Address your letter to Dr. Lily M. Norrell, 57 Rice Bldg., Atlanta, Ga.

Xmas Cards Hand Made Xmas and New Year Cards. Entirely new, very attractive. You'll prize them more than all others. Send by mail all different 15¢, \$1.00, \$5.00 stamp or silver. W. WHITE, Louisville, Ky.

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Our leader in cotton seed. Selected from best farms in North Carolina during growing season by special representative, insuring you of the best to be had in seeds. Our seed from sections not infected by the boll weevil.

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None but the best. In good condition.

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(Successors to Pain Produce & Seed
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Jackson, Miss.

An Open Letter.

To the W. M. U. of Mississippi.

This is Thanksgiving Day, and what is more fitting than that I should begin the day by sending you this evidence of my appreciation of the honor you conferred upon me when in Convention assembled you chose me as your representative in the Training School next session.

I have long wanted to go to the Training School but have never reached the point where I feel I could lay everything aside and go.

Your promise of financial aid makes it possible for me now; but my gratitude for this help is lost in the deeper appreciation of the fact that you consider me worthy of this trust. I sincerely trust that you will never have cause to regret it. I feel all along the need of more efficient training in all lines. A music teacher out here finds that she needs to know more than music. As Dr. Brown often says, "A mountain teacher must do everything from washing dishes to teaching Greek." I can't quite go the Greek, but I have done lots of other things of which I had never dreamed myself capable.

It requires long medical training and experience to know what combinations of these symptoms indicate ulcerations, lacerations, foreign growths, change of life, displacements, or falling of the womb, etc. To become successful as a specialist for women, the doctor must have the instincts, experience, sympathies and knowledge of a woman, as well as a physician. The man doctor lacks this understanding where women's troubles are concerned, and failing to cure, he generally insists upon an operation.

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YOU CAN AFFORD

a new Song Book in your Church or Sunday School, and one for every person; "FAMILIAR SONGS OF THE GOSPEL," Round or Shape Notes, for \$3 for 100. Words and music, \$1 very best songs. Sample copy 5 cents. E. A. K. HACKETT, 109 North Wayne Street, Fort Wayne, Ind.

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when you will want a monument, when some loved one will be called to that great beyond—they remember this.

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Ask your dealer to show you samples of "Cherokee," "Oreole," "Etowah" and "Kennesaw" Georgia Marble, and if he can't supply you, write us and we will put you in touch with a manufacturer who can.

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WOMAN'S WORK.

Mrs. T. J. BAILEY, Editor, Jackson, Mississippi.
(Direct communications for this Department to Mrs. T. J. Bailey)

J. MACKETT, Meridian.	President of Central Committee.
W. WOODS, Meridian.	Secretary of Central Committee.
SMITH, Meridian.	President of Sunbeam work.
MARY BALL, Wilson, Pres. Young Woman's Missionary Union.	Officers of Annual Meeting:
Mrs. W. H. MCCOMB, Clinton.	President.
Mrs. A. L. AVEN, Clinton.	Vice-President.
Mrs. GENEVIEVE RILEY, Jackson.	Recording Secretary.

Peace.

As I awoke from my castle
rode,

And out to dreariest darkness
strode,

So had I come with a burdensome
load.

In search of thee, O Peace!

As the knights of old in their
coats of mail,

Went forth to seek for the Holy
Grail,

So had I sought, but only to fail

To find thee, O Peace.

And dwelt in my cottage; I knew
'twas the same

I had followed so hard. Would
you know her name?

It is Peace, sweet Peace!

And each day now at the set of
the sun,

When I can reflect on duty well
done,

I hold sweet converse with this
beauteous One

Whose name is Peace.

—M. E. Hollingsworth.

A Word of Thanks.

We are indebted to Mrs. Leona Hobbs, of Brookhaven, for the good report of the Woman's meetings recently held at Gulfport.

She was untiring in her efforts to serve us and the readers of the Woman's Page, and spoke words of encouragement to us that did our heart good; all of which we feel very grateful for.

We have just received a copy of Missionary Calendar of Prayer for Southern Baptists. It is a storehouse full of good things. A special object to pray for, each day in the year and a Scripture quotation to encourage us to go to our Father with all our wants and worries. What a blessed thing for us all if we could be brought to pray this way. What a power for good the Baptist women of the South would be if they would adopt this plan of prayer and work. The calendar costs only fifteen cents. Suppose we get one and do our best to live up to its teachings.

Everything is getting better now and the people are hoping for better things another year. Give my regards to the pastors and the whole church for this timely aid to myself and family.

May God's richest blessings be upon you all, 'till we meet at God's right hand, is my prayer.

Yours in Him,
J. W. Hulsey.

Notice.

Missionary Calendar of Prayer for Southern Baptists for 1912.

The foundation of the entire missionary enterprise was laid in prayer, from this foundation big things are growing. Do you want to have a share in the great missionary movements of the present day? Join with us in definite petitions found in our Calendar of Prayer. Price, 15 cents postpaid. Woman's Missionary Union

As I toiled and hunted and
searched and ran,

A voice seemed to whisper—'twas
no earthen voice of man:

"Cease to pursue me, 'tis what
you say."

They should find the Holy
face.

"Believe on the Savior, he blesses
one."

Praise God for the gift of His Ho-
ly Son.

Love and obey him for what He
has done.

This will bring Peace.

"Go hunt where the fallen where'er
they dwell."

Give food to the starving to the
lost ones tell—

To the high torn of earth to the
lowly as well—

Jesus' love gives Peace."

I believed, I went and white-
winged angel came,

Literature Department, 15 West Franklin St., Baltimore, Maryland.

\$3.50 Recipe Free,
For Weak Men.

Send Name and Address Today—
You Can Have It Free and Be
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Redoak, Okla.,
Nov. 1, 1911.
Dear Sisters:
Your very valuable box of goods came to us today, and I must say, first of all that I never was so surprised in all my life. Of course, I was looking for a box, but was not expecting so many nice things. I have received boxes before from societies, but not so valuable. Everything is so nice and fits so well. I can't express my gratitude to God for you all; you are indeed a great people; your works will live on to bless you after God takes you home. You surely have a fine idea what a family needs. We never had a thanksgiving on the first day of November before. We will always remember this great day. We can go through the winter comfortably now. I will not have to wear my last year's suit to the Convention, as I was expecting to do. I am so thankful! I wish I could see you all and tell you face to face, for I can't write it like I wish to. My overworked wife is so proud of her coat suit, she can scarcely talk about it without crying. The children wanted to know what made you all so good. We told them the best we could that God had put His love in your hearts and that you first gave yourselves to Him and then to us by the will of God.

My work is very good this year considering everything. Not as good as I would like for it to be, but our people have been discouraged somewhat on account of the drouth.

Everything is getting better now and the people are hoping for better things another year. Give my regards to the pastors and the whole church for this timely aid to myself and family.

May God's richest blessings be upon you all, 'till we meet at God's right hand, is my prayer.

Yours in Him,
J. W. Hulsey.

Report of Advisory Committee of
W. M. U. Auxiliary to Leb.
anon Association.

(Read and adopted at meeting at Sumrall, Oct. 26, 1911; also read and adopted by State W. M. U. in recent session at Gulfport and published by request.)

In compliance with the policy mapped out by the W. M. U. Aux-

iliary to the S. B. C., and adopted by the Mississippi State Central Committee, we, your committee offer the following recommendations:

Thursday, December 7, 1911.

THE BAPTIST RECORD.

11

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Thursday, December 7, 1911.

THE BAPTIST RECORD.

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NATIONAL BISCUIT COMPANY

reading of His word.

Respectfully submitted,

Mrs. A. L. O'Briant,
Mrs. H. C. Joyner,
Committee.

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Most of the time for several years all our places in Blue Mountain College have been occupied and applicants have had to await vacancies. However, at times that we could have received them, some girls who preferred our school have gone elsewhere upon the supposition that they could not get places here. We have just opened some new rooms and have places for more boarding pupils than ever before, and every place was engaged and held by cash deposit before our session opened.

Yet, in a large school like ours, a girl drops out occasionally, and we will be able to receive many new pupils as the session advances. Therefore, girls who prefer our school to others should never arrange to go elsewhere until they have conferred with us direct about the question of room here. At this writing, we have a few vacancies.

If interested in this session or a future session, write for catalogue.

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Jackson 6:00 am 3:30 pm

Mendenhall 7:12 am 4:43 pm

Saratoga 7:50 am 5:21 pm

Hattiesburg 9:45 am 7:25 pm

Maxie 10:43 am 8:23 pm

Gulfport 12:20 pm 10:00 pm

Main Line—Northbound

No. 4 No. 6

Gulfport 7:25 am 4:10 pm

Maxie 9:07 am 5:53 pm

Hattiesburg 10:20 am 7:15 pm

Saratoga 12:04 pm 9:00 pm

Mendenhall 12:38 pm 9:33 pm

Jackson 1:45 pm 10:40 pm

Columbia Division

No. 102 No. 102

Jackson Ar 5:50 pm

Mendenhall Lv 4:43 pm

Saratoga Lv 2:57 pm

Columbia Lv 1:38 pm

Lumberton Lv 12:04 pm

Maxie Lv 11:15 pm

Gulfport 7:25 am

(No. 4) Laurel Branch

No. 201 No. 201

Laurel Ar 10:00 am

Saratoga Lv 8:00 am

Lumberton Ar 6:55 am

Mendenhall Lv 6:15 am

Gulfport, Lumber-

columbia, Silver Creek, Hatties-

burg, Laurel and Jackson, with all

the little bud came to make

glad, loving hearts, and then

went home to God.

DEATHS.

Mrs. Sadie May Cruise.

Mrs. Sadie May Cruise, daughter of J. T. and C. M. Butler, of Knoxville, Miss., was born June 25th, 1891 in Garden City, Franklin county, Miss. While an infant her parents located at Knoxville and in this home she grew to young womanhood and was married to Dr. J. J. Cruise on Oct. 25th, 1908. She united with the Meadville Baptist church in 1909 and was baptized into the full fellowship of that church. Later they moved to Knoxville and moved their membership to the Knoxville Baptist church, her husband being a member of the Baptist church before their marriage. Dr. Cruise recently moved to Lula, Miss., where they were living at the time of her death. On the 29th of August a sweet little girl was born in their home and in a few days the mother was taken dangerously ill, and the mother was taken to the St. Joseph Hospital in Memphis and after a continued illness, she died Sept. 23rd, 1911, leaving a heartbroken husband, mother, one brother, and two sisters and a sweet little baby only a few weeks old and a host of relatives and friends to mourn.

She was possessed of a sweet and amiable disposition. She was loved by all that knew her. She was a dutiful, and a devoted wife, and a fond mother. She died at the early age of twenty. But her life was not in vain. Her body was buried in the Baptist Cemetery at Knoxville, Miss., to await the resurrection of the sainted dead. May the Lord comfort and console our sad hearts.

Dear Sadie, thou art gone but not forgotten; your sweet face and loving smiles will ever abide in the memory of grandmother.

Little Edith May Davis.

Little Edith May, infant daughter of Dr. and Mrs. Robert Davis of Belzoni, Miss., died at the home of her grandparents, Mr. and Mrs. James Davis, Plattsburg, Miss. October 28th, 1911.

The little bud came to make glad, loving hearts, and then went home to God.

R. D. Maum.

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Miss M. M. Lackey

Lesson 11. Dec. 10.

Neh. 6:1-12.

Nehemiah and His Enemies.

Golden Text: "The Lord is the strength of my life; of whom shall I be afraid?"—Ps. 27:1.

This lesson continues the story of Nehemiah's work in Jerusalem. He went up to the city with a definite purpose in view—that of rebuilding the city. As we learned two Sundays ago his prayer was the first step; then last Sunday we saw the second step which led up to, and made possible the revival in Judah which began with Ezra and ended as we shall see next Sunday in sweeping reforms. Nehemiah made possible the reforms by rebuilding the walls for "in those days a city without locked gates and lofty walls was no city at all."

Last Sunday we saw Nehemiah building walls; today we see him building a character.

"Not many have all the forces to contend against that he had, yet most of us have some of them and this lesson will suggest ways to overcome them. It is a study in character building."

Be sure and read the entire chapter and note how Nehemiah's life was threatened; how his character was defamed and his honor was in danger.

Then note how he suffered from his false friends, who were worse than open enemies.

Nehemiah was a great character and worthy of our closest study

What opposition did Nehemiah meet in his work for Jerusalem?

Name the leaders who opposed him. (Verse 1.)

Why were they against him?

What message did two of them send to him?

What was their purpose?

Where was the plain of Ono (N. W. of Jerusalem on the S. borders of Samaria?)

How is a gossip an assassin of character?

What is the best answer to the tales of a gossip?

How can one be safe from a gossip's tongue?

What light does this throw on his character?

What is the cure for gossip?

How often was the message repeated?

Who was Sanballat?

Who was Geshem?

Why were they so persistent? How did Nehemiah's enemies next try to injure him? (Verses 5 and 6.)

Why was an "open letter" sent? (That everybody might read it.)

Who was Gashmu? (Same as Geshem.)

What three charges were made in this letter? (Verses 6 and 7.)

What danger was there in a report that the Jews were planning to rebel?

What danger to Nehemiah was in the report that he wanted to be king?

How did Nehemiah refute these charges?

What did he see was the purpose of the letter?

How did they next seek to destroy Nehemiah? (Verse 10.)

What law would Jeremiah break by doing as Shemaiah suggested? (He would have broken two laws: First, he was a layman and not a priest, and only priests were allowed to enter the inner temple. Second, Shemaiah while a priest was at this time "shut up;" that is, ceremonially unclean for some reason and could not enter the temple.)

What was Jeremiah's answer to the priest? (Verse 11.)

What light on his character does this give you?

Just what was the danger to him?

What did he value more than life?

What other danger did he encounter? (Verse 15-19.)

Why was this especially dangerous?

How was he saved from it?

Sum up the different forces that Nehemiah overcame as shown in this lesson.

SEEK FURTHER ANSWERS

What makes a gossip? (It is idleness, mean motives, a bad spirit, or just too much talk.)

How is a gossip an assassin of character?

What

Miss Suella Daves.

The blessed spirit of Miss Suella Daves went up to God on October 1, 1911. She had been a shining light in her home ever since Jan. 1st, 1892. Her many friends send deepest sympathy to all her loved ones in their great sorrow. Every one must some day trace the way.

Miss Suella has been a most consecrated little Christian for over two years, having joined New Sharon Baptist church in the summer of 1909 under the preaching of Rev. T. J.arksdale. She daily manifested the spirit of her Lord and Redeemer.

Though her life was brief, she had made many friends who now mourn her death, but we shall profit by her sweet Christian life for many years to come. Her days were light and joy to all around.

We now offer her loved ones our best sympathy and prayers for God's most gracious blessings in your time of great grief. Your great loss is her eternal gain in Heaven.

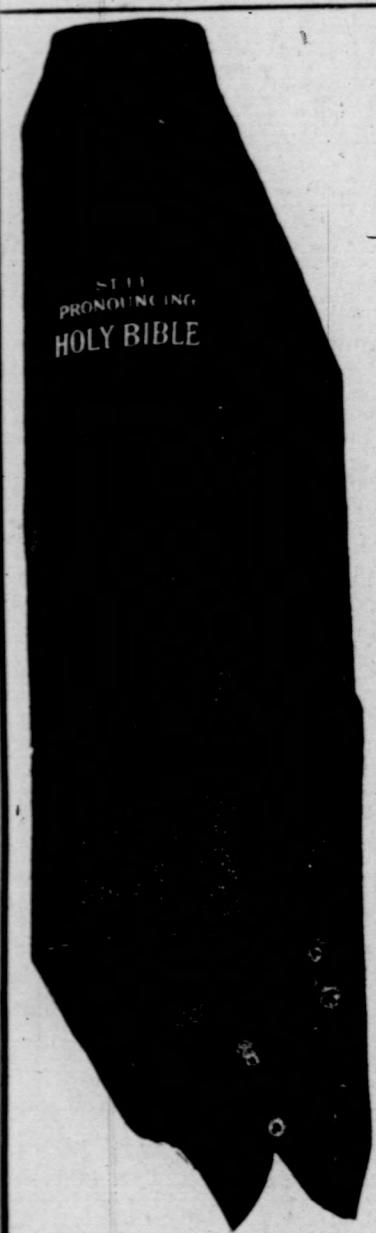
In Christian love,
Her Pastor.

This Will Interest Many.

F. V. Parkhurst, the Boston publisher says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble will send their address to him at 701 Causey Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Meeting at Clinton.

For two weeks Brother W. Y. Quisenberry preached for us and the world was blessed to the building up of our church and the saving of a large number of young people. Twenty-eight were received by baptism and forty-five or more by letter. Large congregations listened with close attention and expressed great appreciation of Brother Quisenberry's ministry. He preached a special sermon on the need of more preachers and better preachers. One young man allowed his purpose to preach and seven young men and women gave themselves to the Lord for missionary work. There was also a great missionary service in which the preacher told of the work and need in China which he visited for six months a few years ago. Brother Quisenberry is doing a great work for the Seminary at Louisville, but turned aside for this season of



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evangelistic work. We hope to carry forward the work that remains for us to do and the outlook is hopeful for us in many ways.

P. I. Lipsey.

Mrs. I. D. Arledge.

Sister Arledge was born in Alabama on March 29th, 1829, died October the 9th, 1911. Was married to I. D. Arledge, of Alabama on March 18th, 1846. They mov-

ed to Jasper county in 1857, where they raised twelve children. Thence they moved to Hattiesburg where she died. She left to mourn her going, eleven children, fifty-two grand-children and thirty-eight great-grand-children. She lived and died a consistent member of the Baptist church. Our loss is her gain.

May God bless and keep us till we meet again.

A. L. O'Briant, Pastor.

Good News for the Deaf.

A celebrated New York aurist has been selected to demonstrate to deaf people that deafness is a disease and can be treated successfully in your own home. He proposes to prove this fact by sending to any person having trouble with their ears a trial treatment of this new method absolutely free. We advise all people who have trouble with their ears to immediately address Dr. Edward Gardner, Suite No. 480, No. 40 West Thirty-third St., New York City, and we will assure them that they will receive by return mail, absolutely free, a "Trial Treatment."